

A vrete apologye or

answere to a certen craftye cloynar, or
popyshe parasyte, called Thomas
smythe.

6. 95 a 8

I Beholde the disceyfull penne of the scrybe, hath set
forthe lyes. Hieremie.8.



Er, though ye be a smythe
And beate vppon the stythe
ye cum nat to the pythe
Nor haue not yet wherwythe

Esai.9.

your spyrte is verye drye
The scriptursto applye
ye rather them denye

Ezecl.13.

Than ther trewthe fortyfye

Vvbat measur ye obserue
In poefye proterue
Axe of ladye mynerue
And she wylsaye ye sverue

Eccl.13.

Full flatterynglye ye foyne
ye clatter and ye cloyne
ye mangye matters ioyne
And all to catche the coyne

prou.10.

ye cobble and ye clomght
To vpholde the romyshe rowght
But ye maye haue the gomght
Ere ye brynge that abowght

Hie.50.

ye maynteyne sodomites
With other hypocrytes
And playe the parasytes
To see treme israelites

Abac.2.

Agaynsta straunge stumblye
Math. 7 And at a blocke ye fumble
Ye fare lyke hym that tumble
For nought ye do but bumble,

Soche one ye are ywys
Esai. 56, As popyshe prestes maye blys
For wher all treason ys
Ye fynde nothyng amys.

Your hate ye can not hyde
Luc. 21. Nor yet your popyshe pryd
God myll for hys prouyde
Whan ye shall stande a syde

Whyls you supprese the ryght
Ioh. 12. Here manderynge in the nyght
Ye thynke God hath no syght
Which is the very lyght

Apoc. 3 The forde myll once out spewe
Soche hypocrytes vntrewe
As byddeth hys morde adewe
Pylde poperye to renewe.

For cursed is that hart
Hie. 48. And worthye to haue smart
Whych myll with them take part
That scripture doth peruart



Thomas Smythe.
To trolle awaue or trolle in, let not trolle spare
Pf trolle trewlye trolle, trolle nedeth not to care

An answere.
Trolle in hath trolled trewlye, wher trolle awaue trolle amys
Osee. 5. Yf ye myll trolle with trollars, trolle trewlyar after thys
Full lyke a troblous tollar, yet trolle a tryfelynge trace
Trolle nomore with the scripturs, except ye haue better grace

Thomas Smythe.

A lyttle treatysse agaynst sedicions persones.

Whyle I perused two purposes severall
In the kyndes craftyng handled / the treuthe for to sell
Trolle awaie, and trolle in, menne do them call
Treatyng upon matter/concernyng the late Cromwell
The one utterlyng myndynge / the other to repell
Trolle awaie (the treuthe is) moche touched the quycke
And trolle in (somwhat galled) beganne for to kycke
¶ An answere to the bolsterar of sedicion.

In your perusinge, ye seme very parciall
Trolle awaie iugyng, of treuthe to haue the trycke
Concernyng Cromwell, trolle in nothyng at all
But for hystrollyng, to be an heretycke
Trollyng betwixt them, ye are a iuge to quycke
The worto allowe, the better to condempne
Soche vntrewe trollers, all veryte contempne.

Gene.8.

Rom.7.

Whan Crist was alyue, soche tryfelinge trollers trolle
Callynge hym traytour, and heretycke also
Whome for ther trollyng, the pharynnes extolled
As yet to thys daye, ther trewe successours do
Dyd not soche trollers, agaynst the apostles go?
Whather rewarde is, we nede not for to tell
Trollynges trouthe troblyng, trolleth euermore to hell.

Ioh̄.5.

Act.4.3

Wher trolle awaie tolde it oute / vt can not be denved
Declaryng the offences / wher in Cromwell offended
Trolle in beynge trobled / whan he vt espyed
With trollynge to couer it, subtillye contended
Some trollers ther be / I wolde were amended
For who that craftyng coloureth / any others offence
Oflykelyhode in hys owne hart / hath the same pretence.

An answere.

Trolle awaie ded lye, in manye thynges he tolde
Though the lorde Cromwell, hath dyed for hys offence
So sone as trolle in, soche trollynge ded beholde
He shewed hym of it, with moche more grace and scyence

Pro.12.

Gala.6.

A.2.

Gala. 6. Betwyne them petrolle, without indiference
your verdyt is noughe, your iugement is warse
Soche vntremet rollars, are vnderneath goddes curse

Ro. 10. No wrecheso wycked, but some wyl take hys part
None so vnlerned, but some shall hym vpholde
As menne se profyght, so trolle they in ther hart
Some that hath knowlege, are neyther hote nor colde
Apoc. 3 And verye asse heades, auctorite maketh bolde
He that with the fote, so cruell partes wyl playe
The head wyl not spare, he once out of the waye.

Thomas Symthe.

Ve qui
dicitis
bonum
malum
& malū
bonum

Esa. v.
Eph. 4.

Eccl. 3.

Esa. 5.

Mat. 16.

Trewlve to trolle, it is no maner of shame
And trollynge vntrewe is nat to be mayntayned
As euer ye thynge is, so to geue it proppe name
Amonges all trewre honest men, shuld nat be dysdayned
The scripture se teacheth vs, it can not be fayned
Agaynst scripture who stryveth, he is non other lyke
Than a traytour to hys p[re]nce and to God an heretyke

An answere.

If trewlve to trolle, stande with moche honeste
And trollynge vntrewe, requyreh rebuke and shame
I gretlye maruele, whys you a tollar be
That in your trollynge, ye wyl trewre trollers blame
And for your purpose, trolle scripturs out offrame
Soche trecherous trollers, I thynke to be no lesse
Than thosse lewde persons, whome ye do here expresse

your scripture yetrolle, from Esay the fyft
Ther spoken for them, that doth goddes worde blasphemē
But ye can make it, to serue an other dryft
Than God that tyme shewed, or Esaye coude esteme
Soche trollynge of trouthe, cause yet some men to deme
The bysshop of Rome, the chefe head of the churche
Scripturs so trolled, lyke mysterys canne wurche.

Thomas Symthe.

I intende not to trolle, to take anye part
Division to increase, it nedeth nothynge
But so;owfullye syghynge, I trolle in my hart
With my self in mynde, manye tymes reuolynge
How God to vs hath ordyned, the most noble kyngē

W^e do employmēt to mēt us/ and it haupled full soze
þe^t manye tresselpinge trollers/care lyttele therfoze.

An answer.

A blacke more wyl change, the colour of hys shynne
As sone as hys craft, an hypocryte shall hyde
ye trolle with no part, dyuysion to begynne
And yet the people, from Crist ye wold dyuyde
Some trollers lament, the fallynge of ther pryde
Christen kynges haupnge, soche trollers at ther hande
Are in worse takyng, than they do vnderstande

Hier. 13.

Loan, II.

Vvhō maketh d̄vision? who is the peace breaker?
Nat Iudas but Christ, yet Iudas doth betrapel
Paule worketh sedicion, and is no treason speake
þe do the myschefe, and yet þe make no fraye
The same foxe that lurketh, che same foxe take the praye
Oþtrollynge gnato, þe thynke þe be not seave
yet by your trolleynges, perceþue men what þe meane.

Loan, 7.

Act. 14.

Pro, II.

But as trollers troublous / and full of enuie
At the lawes of God, and of our good kyng
In ther troulynges do trust, that ther olde heresye
All good orders set a part / shall floythe and sp;vnge
Ther prechars no leste confort / in ther sermons do b;vnge
Euen latelye exhortinge them, auoydinge all d;rede
And, persecucion not regardvng / throughe to procede .

Anansmère.

Here is a pretence, to turne stones into breade
And a suggestion, to cast our selues downe bacwarde
Vpon the mountayne, for golde ye trolle vs leade
Lames with good order, ye molde vs to regarde
And ye trettie prechars, ye mynde nat to be harde
False fables ye forge, to darken with ther name
Trollynge in soche trashe, as wyl be to your shame.

Math. 4

Nu. 14.

The scrybe on hys shyrtes, doth goddes commaundementes set Mat, 23
The deuyll resembleth, the messenger of lyght
Who destropeth lawes: who doth good order lets
But those pharysees, that chrysten peple spyngh
Sendynge soche prophetes, as the daye changeto the nyght Hie, 23.

A

All them that abhorre, therolde pylde popetrye
For the worde of God, they accuse of heresye.

Thomas Smythe.

Wþþt manye wordes more troublous, than now I wyl reherce
Not doubtynge at all, but at length they shall be knowne
Soche trolleyng trecherous, my hart doth soze perce
Conþderinge how sedycouslye amonge vs they be sowne
Of late I well trusted, then hath bene ouerblowne
But now I wyl perceyue, that neþher fauer nor smart
From the bodye can expell, that is roted in the hart

An answere.

Ioan. 7. More wolde ye trolle out, yf ye coude more reherce
Ye shall done more, than God shall you permitt

Wþþch trolleyth forth tyrauntes, boþt ryble and ferce

Job. 23. Hys flocke to correct, whan they trolle out of myt

Amonge soche trollers, ye are a troller syt

And I can yethanke, ye do full well your kynde

Trolleyng now soche hate, as laye longe in your mynde.

Ioan. 4. All ys sedicyon, that please not popys the hertes
All insurrecyon, whan menne from you declyne
Of your sort manye, hath trolleyd trayterous partes
And yet agaynst them, not trolleynges ye dyfynge

Act. 23. One relygyous zele, doth you and them combyne
All heretyckes frelye, ye maye touche in your spylle
But none soche as dyed, for holye churches ryght.

Thomas Smythe.

Ezai. 23. A trewe trolleyng hart, wold be lothe to pretende
Anþþe purpose to manntayne, agaynþ God or þye kyng
The confessyon of an heretyck, that latelwe ded offendre
And amonges others, suffred for hys deseruynge
Heseretteþe they embrace, as most precuous thyng
And yet playnelye wþþ I proue, by good lawe and reason
Contayned therin, boþe he resþe and treason.

An answere.

A trewe trolleyng hart, dwelleþ not wythin your bosome
For all the colours, that you shewe outwardelye
In the confessyon, whych came an heretycke frome

Ys moche lesse treason, and moche lesse heresye

Than in the trolleynges, of your hypocresye

Wþþhyls you shall contende, wþþ reason and wþþ lawe

1. Tim. 4.

Fourtrollled Icripturs, proue you a dottynge daues.

The heretycke that dyed, as all the peple harde
In the fayth of Christ, mekelye departed hence.
Praynge for our kynge, and our worthye prince Edwarde
Longe dayes to endure, in her prehemynence
In hys confession, I fynde none other offence.
But as Christ doth saye, soch slayghtes are in the sectes
As wolde in maner, deceyue the verye electes.

Sapi.5.

1. Tim.2

Thomas Symthe.
In anve wylle impreynted/they wyl nat vt shal be
The daungers therof/in themselues mystrustynge
Wherfor euerye manne/maye well perceyue and se
What hertes they do beare/to God and our good kyng
Euerye of them secreete/must haue vt in wytynge
But Christ sayth verelye/ther is nothynge concealed
But at length shall be knowen / and openlye reueled.

Nihil
opertū
q̄ non
reuele
tur.
Mat.10

An answeare.

It is impreynted, wherfore by lame and reason
Proue I can ryght well, that ye a lyar be
Verye hote ye are, in iugynge menne of treason
The hydden secretes, of all mennes hertes yese
As ye iuge ye are, by holy saint Paules decre
Soche tauntynge trollars, are tetricithrasones
And in ther trolleynges, full noughtye nebulones

Eccl.7.

Rom.2.

A scripture ye trolle, as dyd the deuyll in deseire
To serue your purpofe, trolleyng the pythe a syde
Hydde secretes sayth Crist, shall now be clere and apert
Meanynge soche scripturs, as the pharysees ded hyde
With ther tradicions, hypocresye and prude
Thus Christ declareth it, in the. xij. chapter of Luke
False trolleyng of textes, wyl turne ye to rebuke.

Math.4

Luc.12.

Thomas Symthe.
Who agaynst them trolleth, a papyst they hym name
They haue none other thynge, them selues so; to defende
I wolde that all papystes, had an open shame
And that all heretyckes, themselues wolde a mende
Than shuld we haue no cause, further to contende
But uniformelwe to loue, to one with the other
And ioyfullpe to inhabite, as brother wþþ brother.

Ecce q̄
bo num
& q̄ io
cundū.
Psa.132

A.4.

An answere.

Iude. i. We call them papistes, that maintayne papistrye
Both hauyng ther frutes; and scripture for vs to laye
If all soche papistes, schuld haue shame openlye
I thynke ye coude not, befarre out of the wavye

Ps. 27. As Iudas myth Christ, with heretaykes here ye playe
No brother is he, that goddes murde doth nat furder
Except he be Cain, mych doth pore Abel murder.

2.cor.6 Styll ye trolle scripturs, but nothynge in ther kynde
Couetinge full sore, to haue a fleschelye concorde
Beliall and Christ, wer never of one mynde

Ps. 132. Dauid commended, a vnite in the Lorde
Whiche with your peletrye mylketh vs not to accorde
For lyght with darkenes, schall never well agre
Nor popys he falsehede, with Christis verite.

Thomas Smythe.

De9cha Soche schuld be our trolleynges, Christ vs so tracheth
ritas est Commandinge ever peace, amonge vs so, to be
qui mas Datte wylle he trolleyth, that otherwylle preacheth
met in Sturyng to anye sedicion, malice or enmyte
charita: Where bannysched vs dyscorde, and raigneth all charyte
te. That realme in God resteth, and God vs in vt
1.Ioā.4. Beinge charyte him self, as sayth the holpe wryte

An answere.

Esa.57. Christ never trolled, soche peace as ye molde haue
Nether in Mathew, in Lulie, nor yet in Iohan
Thowgh in your trolleynges, ye falselye them deprave
Of olde cankered scribes, the armoure ye do on

Ioā.18, Nat Barabas but Christ, accusyng of sedicion
To the wryt sayth Christ, I sende no peace but the sworde
By the whiche ysment, the rygour of goddes worde.

Mat. 7. ye trolle forth your textes, commixtyng perles with drafte
For Christ sayd indeede, they shuld be troden of swyne
Non est pax impiis, your charyte ys but chaffe

Ioā.16. ye spelle of charyte, and drafte by an other lyne
Christ sayd, that with you, we shuld haue trybulacion
And in him alone, our peace and consolacion.

Thomas Smythe.

Than towardes that charyte/trolle we on apace
Buauncyng our selues/with all conuenyent sped
A more acceptable pilgrymage/surelye nuer was
For whiche God gaue to man, anye meryte or mede
Our labour or great burden/let vs nothynge drede
Nor regarde the wylfulness/of our bodye or fleshe
For at the iournayes ende/Christ wyl vs refreshe

An answere,

If yet trolleyd Christ, as ye mynde nothynge lesse
With the pharise, ye maye not your self auaunce
For mede or meryte, as ye do here expresse
For non can deserue, the heuyns in herytaunce
But here men maye se, your trolleynge ignoraunce
The frutes of our fleshe, ye wyl vs not to regarde
So trolleynge vs Christ, full lyke a wanton stewarde.

Than trolle ye scripture, that Christ wyl you refreshe
At your iournayes ende, for your gret labour, and peyne
Christ ther taketh the lame, for the burden of our fleshe
Easynge our conscyence, of mennys tradicyons pleyne
But in your trolleynge, ye haue an other veyne
In your cottacyon, for the aleuynt of Mathew
ye trolle the fystent, to be knowne a tollar trewe.

Thomas Smythe.

And than as crewe tollaris/togytter let vs remayne
Perfughtlye fast knyt/in one peace/buyte and loue
Wyth glorie unto God/euermore gladde and fayne
Our noble prynce trewlye/to serue as doth vs behoue
And all others to tendre/as dewtre doth vs moue
Bsynges styll amonge vs the self same loue and concorde
Whiche ys to vs commaunded/by Christ the eternall Lorde

An answere,

Thys trolleynge wer good, yfye coude folowe yt
And nomore couete,to haue them ouerblowne
That fauer godde strewthe, as they suppose most fyt
Of Christen peple,in thy s lyfe to be knowne
Reportyng by soche, sedycyon to be lowne
ye neyther trolle peace,nor a christen amyte
But declare your self, an ympe of inyquyte.

Venite
ad me
omnes
qui la-
boratis
&
Math.15

Luc.18

Rom.11

Math.11

Deu.13.

omnis
anima
potesta
tibusu,
blimio,
rib9sub.
Ro.13..

1. Pe.2.

Hier.9.

Ioh. 15. We must loue in Christ, yf we loue caritelye.

For loue out of Christ, is but a paganes loue
In goddesworde therfore, let vs loueto hys glorie.

Rom. 13 And obere our kynge, as christen menne behoue
With mekenes of hart, and no sedicion moue
And than shall we trolle, in peaceable vnyte
As God vs wylleth, by hys heuenlye vertue.

Thomas Symthe.

And now in that loue/let vs all with one voyce praye
For the preseruacion/ of henry our mooste noble kynge
And Katespne our quene/ that they togþer maye
Prosperouslie contynew/to ther hartes desyryng
And Edward our prynce, that mooste angelyke chynge
That they all togþer maye longe lyue and rest
And after with hym raigne, qui in celis est. Amen.

An answere.

Math. 6 Nat onely with voyce, as dyd the hypocrytes
But whan ye shall praye, praye from the very hart
Expressyng the fapth, of christen Israelytes
And trolle with your prynce, no syngle flatterynge pare

Pro. 27 Least after thys lufe, ye trolle to eternall smart
Better is a strype, of hym which is a frynde
Than a kyssle of hym, that beareth a wycked mynde.

Ioh. 4. In fapth and in spyrte, let vs of God require
Our Kynge, Quene, and Prynce, to lue here prosperouslye
Not as you do trolle, vnto ther hartes despere

1. Tim. 2 But vnto goddes mynde, and of hys name the glorie
Thustrolleth saynt Paule, with Abacuch and Hieremye
Lorde graunt them longe lyfe, to thy swete wyl and pleasure
Thy flocke rewolynge here, which is thy most deare treasure

AMEN.

God save the kynge.
And hys offyng,
Amen.



Thomas Smythe.

To trolle awaye or trolle in/ let not trolle spare
But trolle tremble trolle/trolle nedeth not to care

An answer.

Bewixt hys trolle and trolle, yf trolle no better trolle
Trolle maye trolle with trollers, that trolle the gossyppes bolle
Yf trolle wyl trolle with trollers, lett trolle trolle veryte
Or elstrolle with yll trollers, wyl trolle dyshoneste
Wheretrolle hath trolle vntrewly, let trolle trolle back agayn
For trolle with yll trollers, trolleth many one to Payne

Thomas Smythe.

Composed by Thomas Smythe, seruaunt to the kynges
Kynge Ryal mageste/ And clark of the Quenes graces,
ounsell(though most vnworthye.)

An answer.

The Pharyse in dede
Hys phylacterye sprede.
Hys kyrtes he doth dylate
To fournyshe hys estate
The scrybe set forth hys hemme
With perle and with gemme

Ioh. 9.

With many tytles proude
Lie pore trouthe to out croude
He paynteth hym selfe with penne
Or to be seane of menne
Here mayster Smythe must be
To the kynges hygh mageste

Mat. 23.

Luc. 11.

A seruaunt scant so symple
As reynarde vnder a wymple
A clerke, a lerned manne
Whiche worldlye cauteles canne
Yea, clerke of the Quenes counsell:
And persecuteth the Gospell

Hier. 8.

Yet is he moste vnworthye
And that he speketh trewlye
Thys worke he hath composed.

I. Ioh. 4.

B. 2.

þerinne hath not glosed
By colours of hypocresye
By falsechede nor by vayne glorye

Mat.7. Nomore than reynarde foxe
Or fryre with hys boxe
It is good by saint Ione
That prestes haue soche a wone
As canne so clerkelye wryte
and poetelye indyte

Hest.3. Whych wyll not from them wauer
and is in so great fauer
Beynge the kynges seruaunt
So wytte and so pregaunt
He that shall with hym scole
Wyll fynde hym no small sole.

Actu.4. None heretyckenow shall rowre
Nor dare put forth hys snowre
But wyll plucke in hys hornes
as doth new ale in cornes
The gospellarsnow wyll shrynke
and not be able to wynke

Gen.39. The knaues shall nomore checke
Nor agaynst vs popystes becke
With hym they dare not dallye
For feare of Putiphars vallye
or els for Daniels deane
Dani.6. But now synge in a meane.

Ioan.7. None maye we tythes hometrolle
and care but for the bolle
We maye let the gospell goo
For he is our mortall foo
We are fortunate thys tyde
To haue smythe on our syde.

Our kyngdomme wolde els fall



